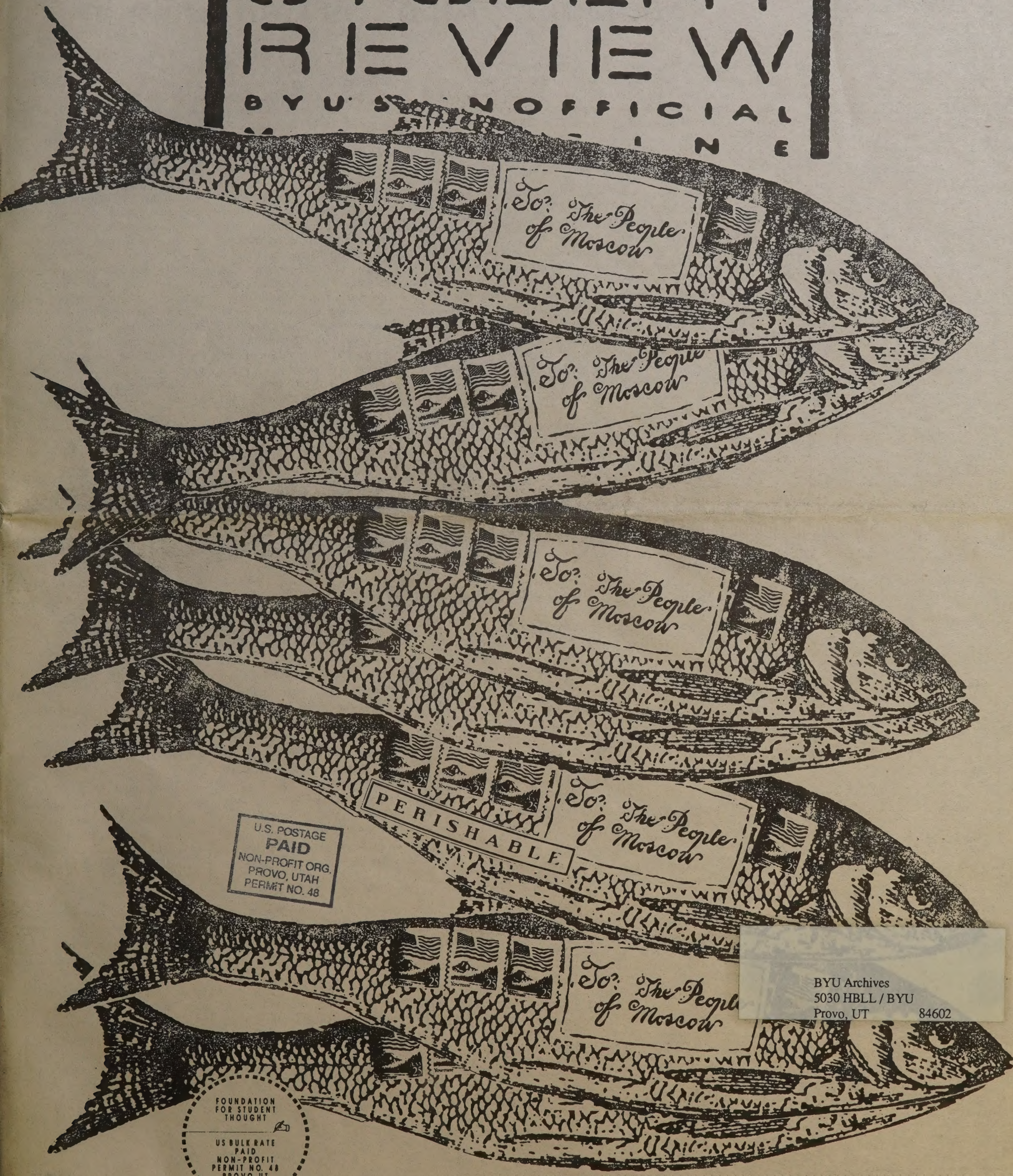


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# STUDENT REVIEW

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# STUDENT REVIEW

YEAR 5 ISSUE 17

Student Review is an independent student publication serving Brigham Young University's Campus Community.

Student volunteers from all disciplines edit and manage Student Review. However, opinions expressed are those of individual authors and do not necessarily reflect the views of the SR staff, BYU, UVCC, or the Church of Jesus Christ of Latter-day Saints.

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## Note from the Managing Editor:

# Make Food, Not War: Something All of Us Can Unite In

In the past year we have rejoiced in world changes that seemed impossible, and have celebrated the yearning of the human spirit for freedom. The past two weeks have required some rethinking and analyzing of our world views, as Americans and as members of the human race. For many of us it has been a painful and even sickening time. Some of us have used our emotions to act: with peace rallies and war protests, with patriotic rallies and war parties. I know few that are neutral on the subject of war in the Gulf. Accusations of unpatriotic behavior and lack of support for the troops or opinions of hypocritical foreign policy and misplaced economic interests have flown from one camp to the other. The war rhetoric has ranged from the patriotic to the patronizing. I have felt a range of emotion from anger to hopelessness to helplessness as I see ourselves in a war, and have questioned where to put any energy I have left.

Up until two weeks ago I put that energy into logically explaining the basis for my belief that we should not go to war, that other options should be exhausted before resorting to what should be a last option—military aggression. The question for me was not whether economic and humanitarian issues are worth dying for. As civilized humans, another way, involving negotiation and even compromise, *must* be possible. But perhaps now we can focus our energy and means on a solution that could help to prevent war in the future. In the 60s, as a result of the civil rights movement and anti-Vietnam protests, many college students felt like they could change the world. Perhaps we have lost our idealism and no longer feel that way, but I see a movement, even here at BYU, away from apathy and towards a desire to make a change on and beyond our campus.

In spite of the often violent disagreement over the process for obtaining it, most agree that peace

should be our ultimate goal. Whether we are in favor of Bush's decision or not, we can be part of a solution for that peace. In his book *Making Peace with the Planet*, Barry Commoner discusses the immediate danger of destroying our planet and suggests some solutions to both the environmental problem and world poverty. He suggests military expenditures as a source for this solution. The \$1 trillion spent worldwide annually to prepare for war or to engage in it diverts attention and energy from the urgent task of relieving poverty, sickness, illiteracy, and environmental degradation. If even a portion of that sum were used to secure a quality of life for many throughout the world, our national security would benefit rather than suffer. By shifting the present global commitment toward militarism to a global commitment for peace, we could improve the world condition by making friends of our enemies without threatening our own interest or national security.

This solution also involves taking responsibility for our dangerous dependence on foreign oil by developing "clean" energy sources. This requires using our energy and resources to conserve and protect the already damaged environment. By looking at the present tragic situation in a larger context and by changing our world view, we can make some efforts toward good. Do what you must do, but do something: march, speak, write letters, educate, conserve energy, pray, fast and send food to the hungry. In this issue of *Student Review* are some suggestions for how we can use our energy and resources to directly help others, those who won't profit from the war. Whether by providing food for Poland or food for Russians, as humans we are required to use our higher capabilities in more constructive ways than war.

*Jane England*

## Review Recommends:

### Automotive Repair

**Import Auto**  
Foreign cars are our specialty not a sideline  
800 S. University Ave.  
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### Bookstores

**Atticus Books and Coffee House**  
Quality books, interesting people, some food and drink in a 1940's farmhouse.  
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226-5544

### Sports Wear

**Sports Shoes Etc.**  
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### Dry Cleaners

**Expressline Cleaners**  
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## Letters

To the Editor:

Lo and behold a copy of the October 17, 1990 issue of *Student Review* wended its way to my desk, and I had to write a note of thanks and encouragement. Thanks for spotlighting the project "Sterling Safe Sex" endorses, Stop AIDS. Encouragement for continuing to address the issues of the day with the candor and thoughtfulness they deserve.

I have seen far too many people infected with the HIV virus who thought they were "safe" in Utah. Thank you for helping spread the word that all of us need to be concerned, educated, and compassionate.

Robert Austin

Stop AIDS Coordinator  
Utah AIDS Foundation

To the Editor:

As a missionary for the Church of Jesus Christ of Latter-day Saints I do not have a lot of time for casual reading about unimportant occurrences in small distant places of the world. I am grateful for your

sharp concise quotes from Ty Detmer in the *Uniforce* (December 1990) and think he is presidential timber. Is it true that he is dating and engaged to a Mormon girl?

Just wondering.

Elder Scott Ross

Wisconsin Milwaukee Mission

PS. I am slated for release in March 1992. I am 5'6", brown hair, brown eyes, moderately good-looking, athletic, serious with sense of humor. I plan to attend BYU in Fall 1992 and major in education. I plan to be a millionaire and currently I have no one waiting for me. My mission address is 5651 Broad St, Greendale, WI 53129.

## Editor's Note

In the January 15 *Student Review*, "Secret Sex" was featured in the top spot of the weekly "Top 20." SR apologizes for any offense this entry may have caused; it was intended to poke fun at a *Daily Universe* misquote of Russell M. Nelson's devotional talk. Elder Nelson said "While the world values safe sex, you value sacred sex." He was quoted in the *Universe* as saying, "you value secret sex."



# O-mission

by Eric L. Christiansen



RELIGION

T-MINUS SEVEN HOURS AND  
FIFTY-FIVE MINUTES UNTIL  
MIDNIGHT, 15 JANUARY 1991.

I guess it's time to pray.

Pray? I forgot about that. I mean, I was too busy writing Bush and the Utah congress letters; too busy attending "peace" rallies, forums, and debates; too busy worrying about the draft, my future, and my children's future.

Pray? Who has time for that? I guess I could attend a prayer rally,

and show my penitence towards God. But somehow, I wouldn't feel right praying for peace on Earth and then chanting "Hell no, we won't go." I would also feel as if I had participated in a death-bed repentance: "Forgive us Father, for we are too stupid, and forget thee until our tranquil lives are threatened and our children may die. Please stop the war. I am not ready to meet thee."

Pray? What should I pray for? Should I petition that "our boys" be protected while the "other" side be damned? Should I petition for peace, that this day be put aside, so that on

another day, other people may fight the same war, and suffer? That peace may reign so that my head can go back to that pillow in the sand? Or should I pray for war, that this aggression may not interfere with my standard of living? That tyranny may be stopped in an innocent land?

Pray. That things be done according to God's will. That out of this evil, some good, like the gospel, may be spread to the Arabic peoples, as it was spread in Asia during the last world war, the Korean and Vietnamese wars.

Pray. Δ

## From the War Horse's Mouth

War doctrines we've read lately—

"Do not be discouraged when you hear of wars, and rumours [sic] of wars, and tumults, and contentions, and fighting, and bloodshed; ... Now, do not let your hearts faint; for all this will promote the kingdom of God, and it will increase upon the earth. Why? Because the world will decrease." —Brigham Young, *Journal of Discourses* vol IV, pg 369.

"The world will soon be devastated with war and carnage, with plague and all the distresses that the Lord has promised unless they repent; but he has indicated that they will not repent, and distresses must come." —George Albert Smith, *Conference Report*, April 1937, pg 36.

"Patriotism is more than flag-waving and fireworks. It is how we respond to public issues. If we only ask, 'What is in this proposal for me? What do I get out of it?'—we are not patriotic and we are not very good citizens. But if we ask, 'Is this right? Is it good for the American people? Would it preserve and strengthen our freedom?'—we deserve to stand in the company of Washington, Jefferson, and Lincoln. Patriotism ... is selfless service." —Ezra Taft Benson, *The Teachings of Ezra Taft Benson*, pg 589.

Coming soon: From the Mare's Mouth. Send what strange feminine doctrines you've heard to: SR—Mare's Mouth, P.O. Box 7092, Provo, UT 84602

## Sentence Contest Winners

We know you've been waiting with baited breath for our long-delayed announcement of the SR Sentence Contest winners. We received approximately 1,056 entries and spent months reading the semantic masterpieces mailed in by faithful and non-faithful readers alike. Here are the winners:

FIRST PLACE: Michael S. Smith (notice the middle initial and the last name—Mike's on the apostle track): "Dissonance chimes forever reassuringly: breakfast, grapefruit, granola—sweet paeans to Aphrodite's altar of Linoleum—but I still have to get the damn kids off to school."

SECOND PLACE: Merrit Mortensen (who sounds like he's been named after a certain Student Life dean—maybe that's why he's so bitter): "Hell and all its benefits, and you can get it all at BYU, so don't delay, shop now."

THIRD PLACE: Paul Dillon: "Those who danced were thought to be quite insane by those who couldn't hear the music." (Obviously Paul is the person on the first floor of the library, north end, with the Walkman that is always too loud).

## STUDY NOTES

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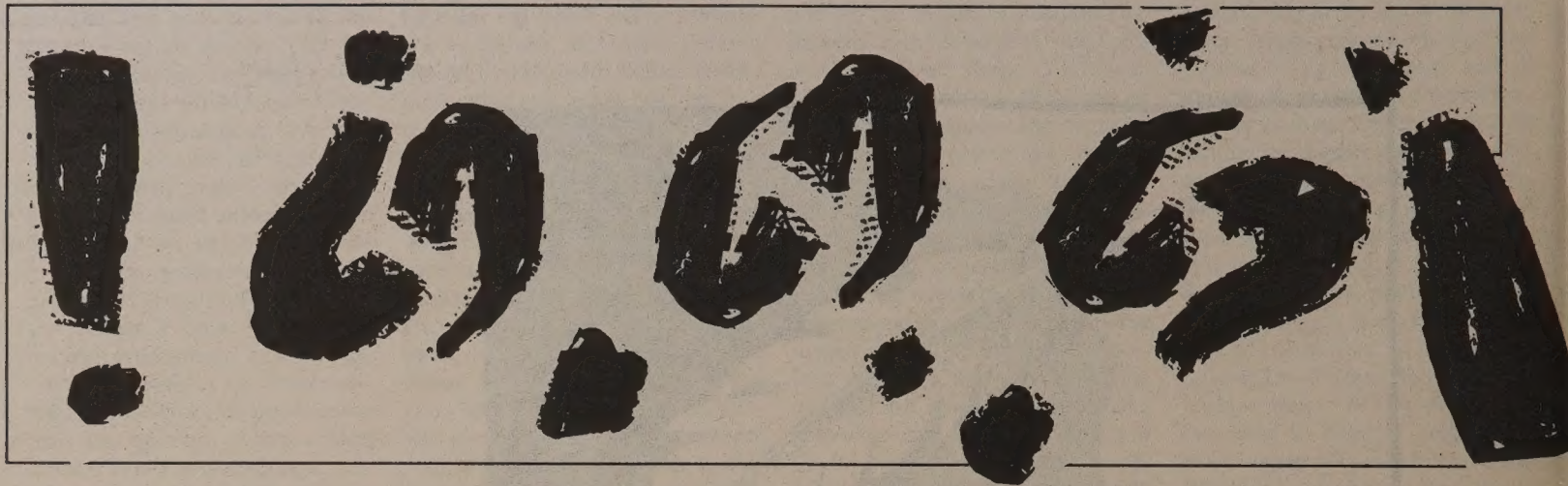
ALEXANDER'S PRINT STOP

STRAIGHT  
NOTES



# Liberalizing BYU

by Harold L. Miller, Jr., Dean of General and Honors Education



DAVID BOHN'S "PLURALISM AT BRIGHAM YOUNG UNIVERSITY" (*STUDENT REVIEW*, DECEMBER 12, 1990) IS APPLAUDABLE FOR ITS ADVOCACY OF THE HERMENEUTICAL alternative to traditional metaphysics. However, its situating of that advocacy is confused.

Professor Bohn begins his essay with the contention that those who call for the University's valuing of pluralistic diversity are benighted liberals. By his outline, the model of the academy they offer is a free marketplace of ideas where competition and a common currency (naturalistic, materialistic, and objective explanation) are supposed to ultimately yield the consummate commodity (truth). He is scornful of the model and suspicious of those who would urge it upon BYU, pointing to faculty workshops, newspaper editorials, and even friends of the University. On his analysis, the liberal model has been thoroughly seen through and exposed as monolithic, "monoglot," doctrinaire, and otherwise hopelessly indisposed to authentic diversity. Professor Bohn sees the liberal model beshrouding the University of Utah, among other victims; else why would LDS persons have such difficulty finding faculty appointments there?

For Professor Bohn, the disestablishment of the afflictive liberal model of higher education is cause for humility and, in that pose, he recommends an alternative model, namely, hermeneutics (Hans-Georg Gadamer and Paul Ricoeur are the representatives he points us to). He offers the radical openness of its deconstructivist mentality, springing from the twin postulates of contingency and context, as vitalizing after liberalism's long winter. No more will foolish chasing after the one and only way things really are, after the Truth, vitiate our intellectual and academic energies. Instead there will emerge a community of genuinely disparate discourses, each pursuing its own contingent contribution while simultaneously affirming the others' capacity for contribution as well.

The essay concludes with further rhapsodic visioning of the BYU experience where spiritual tradition extends reason in establishing a "horizon of belief," a considered community of teachers and learners (both terms apply equally to students and faculty) where the values of openness and humility are conspicuous and, in compound with the historical contingencies that define our institutional peculiarity, they charter its bright elaboration.

I see at least two problems with Professor Bohn's analysis. First is his equation of the liberal model of higher education with traditional metaphysics, that is, with Enlightenment rationalism and its concepts of objectivism, absolutism, and perfectionism. While American higher education may have once been the dominion of the oppressive liberalism he describes, that is assuredly no longer the case. It is difficult to imagine anyone who attends academic conferences or reads publications devoted to American higher education being unaware of the dispossession of the former liberalism by the very deconstructionism that Professor Bohn champions. In fact, such dispossession is sufficiently mature that a "counter-reformation" (the concern over "political correctness") is itself the stuff of recent newspaper editorials. What is now being decried as leftist and liberal is precisely the position that Professor Bohn would have us embrace. We find ourselves asking, "Who is liberal here?"

We must also ask about the undifferentiated position Professor Bohn assigns to present-day BYU. His defense of the University against the intrusion of traditional liberal ideology suggests it is a new phenomenon here. At the same time, he would instate an alternative point of view that is elsewhere already in place as a consequent to the traditional position. BYU is embarrassed on two counts. First, it obviously lags behind many other institutions in awakening to the deconstructionist agenda. But worse, if that agenda typically replaces the traditional metaphysical position (what Professor Bohn calls the liberal position) at other institutions, yet the latter position is only now threatening to take over BYU, then how shall we characterize the position presently under threat? Is it premetaphysical? Transcendental? Where is the real BYU? Professor Bohn's essay gives no clue.

My own sense of recent University faculty conferences is that the tenor of the presentations has been consonant with Professor Bohn's own best hopes. There has been no real advocacy of the liberalism that he defines but rather of the pluralism he prizes. However, this advocacy has yet to make inroads with the established state of affairs at the University. My analysis has BYU already long given to the position Professor Bohn describes as liberal sans the element of a free marketplace. What he would urgently repel as newly encroaching is what is already quite characteristic, namely, a presumption that there is an objectively affirmable and absolute reality (the Truth) onto which all else ultimately collapses and that one approaches only in rigorously prescribed manner. Professor Bohn is right to consider such a position antipluralistic. It may also be antiintellectual. Other positions, such as deconstructively derived pluralism, can only be another game by which academics and similar radicals justify their existence. On this received view, Professor Bohn's vision of pluralistic community at BYU is an invitation to mere diversion or, more darkly, to pathology.

If one were to pursue the vision more than passingly, one can expect considerable wrestling, a daunting personal quota of disorientation and disestablishment. Making marginal or contingent what has been cherishedly cardinal amounts to at least partial transformation of the self—a project long notorious as elusive if not delusive. Unceremoniously trading the comforts of metaphysics for the inhospitalities of hermeneutics places punishing demands on one's synapses, let alone one's energies and felicities. It disturbs all the convenient landscapes of living, the homey habitations where one's indwelling is dearest. For it seems there is no deconstructing (reclaiming) of what it is to be I without the simultaneous deconstructing of what it is to be other and what it is to be Thou, to be God and His Christ. There is no privilege of immunity here, no setting out of bounds. Could They be other than They have been so long represented by me, that is, could They be more than I have hitherto consented to? There is much at work here, much at stake, I suspect immeasurably much.

It is no small thing Professor Bohn calls us to. It is a project of surpassing dimensions. His essay gives only the slightest glimpse of what the project might entail and of all that would be potentially at risk in its pursuit, as well as of all that might be occasionally disclosed in humility and openness. It is, at least, an adventure. I, for one, stand with him in arguing that it is a worthy one for us, who are BYU, to engage rightly and liberally. Δ



# Student Review's Problem with Ethics

by John Armstrong

MIKE AUSTIN IS A GOOD

WRITER. I'LL BE THE FIRST TO

ADMIT IT. HE'S SO GOOD

that he had to tell us how long *Student Review* staff members had been hounding him to write something for the *Review* before he finally allowed his name to appear in a paper he considered worse than *Dog World* magazine. To Mike, being published in *Student Review* made him a part of *Student Review*, a part that, however peripheral, endowed him with special powers of ethical judgment.

Perhaps it is unfair for me to be so tongue-in-cheek about Mike's article "Le Review, C'est Moi: Why *Student Review* Should Take Ethics Seriously" (*Student Review*, November 14, 1990). He expressed some concerns about editorial decisions made last semester, concerns that I had heard expressed by several people before Mike's article came out. While I can see the legitimacy of questioning *Student Review* editors and their decision-making abilities, much of what Mike calls the *Review* on the carpet for was questionable to him because he didn't know the circumstances in which the editors were working.

Mike assumed that "the editors have not formulated any specific policy that addresses [ethical] questions before the fact." At the beginning of each semester, *Student Review* publishes a statement of its mission and values. That Mike didn't read this statement is not the editor's problem. I know Mike read this year's first issue, so why he said that the *Review* is not "codifying, publishing, and living by a set of ethical guidelines" is beyond me. Maybe he just skipped that part. However, in an effort to appease Mike's call for some sort of ethical guidelines, Joanna Brooks included not only the mission and values of *Student Review* in her page two note on January 16, 1991, but also the list of editorial policies that address specific ethical questions that *Student Review* has confronted in the past.

It is confrontation that gives rise to ethics. However, Mike assumed in his article that matters of what does and does not offend people can always be anticipated. He says that "the *Review* staff has chosen to handle ethical questions on an *ad hoc* basis, usually waiting until a problem passes in order to decide whether or not they have acted ethically." Admittedly, the editors of *Student*

*Review* must use hind-sight to know if what they have done is ethical or not. If they see that they haven't, a policy is made. Most of the time these policies are not committed to writing, but some of them are. It is unfair of Mike to hold *Student Review* responsible for situations that it has not encountered, assuming that there is a magic booklet of journalistic ethics somewhere that *Student Review* editors can refer to and find out how their audience will respond to what they print. There is no reason to be ashamed of handling ethical questions on an *ad hoc* basis since such a magic booklet does not exist. A lot of the questions that our audience may consider ethical never even occur to the editors as being sensitive issues until they hear a response from the audience itself.

The questions that Mike raises in his article are good examples of such issues. Mike asks, "Should the publisher of a non-profit newspaper who also happens to have worked on a political campaign be able to use his position on the paper as a platform to carry out an extended vendetta against his former opponent?" Good question. In the case of Eric Schulzke's exposé of Karl Snow's involvement with a stock felon, I say the answer is yes. The reasons are that the other local papers would not run the story. The *Provo Daily Herald* had the same information Eric did, and was going to run the story a couple of days before the Republican primary election, but after the editor was visited by Chris Cannon of Geneva Steel and Mr. Snow himself, the story was shelved. The *Herald* eventually ran the story about the same time *Student Review* did, but only in long, confusing articles that obfuscated the facts more than it illuminated them. The editor of the *Deseret News* was a friend of Snow's and discounted reports that Snow had done anything wrong. The *Utah County Journal* kept up its right-wing stance and eventually ran the infamous ad that backfired on Snow, perhaps costing him the election. Knowing the circumstances, I encouraged Eric to pursue the story, fearing that it would not be told otherwise.

Another of Mike's questions is "should a paper that often prints controversial opinions accept and print letters to the editor only to refute them and get in the last word?" I ran responses to letters twice last year, one in response to a letter criticizing Matthew Stannard's article on school prayer, and one in response to

a letter criticizing me as editor for allowing Matt to respond. I allowed Matt to respond to the first letter simply because the author of the letter missed the main point of Matt's article, that it is wrong for someone to say a prayer that is supposed to be representational of a group of people when the individuals in that group are not of the same religion. When the letter criticizing Matt's response came, I clarified my stance that critical letters may be replied to by the authors concerned.

Since then I have changed my opinion on the issue because of feedback from inside and outside the *Review* staff, and a policy has been formed which reads: "The editor should use discretion in replying to letters from readers, especially if the response is printed alongside the letter. Such responses are usually necessary only when the letter misrepresents information given in *Student Review* or the letter directly requests a response."

In the case of the first letter, it can be argued that it did not represent the information given, and in the case of the second, I maintain that the writer implicitly requested a clarification of policy. However, were I to make those decisions again, I would not have responded to either letter; I didn't know how sensitive an issue this was to some of our readership.

At the close of his article, Mike characterized the editors of *Student Review* as an elite group who use the paper as their soap box. One of the editors had told him, "It's our paper; we can do what we want." While this statement may sound self-promoting, it is true that those involved with the *Review* make it what they want it to be. Were this not the case, there would be no *Student Review*. This is not a crass as it sounds. We at *Student Review* welcome participation in the forum that we provide by anyone in the campus community. But were we to rely solely on the initiative of the community for producing the paper's content, we would be lucky to have a paper every six months instead of every week.

*Student Review's* problem with ethics is not that we are actively avoiding the sensitivities of the community, but that we are sometimes unaware of what those sensitivities are. Keep us informed. We do not want our readers to be alienated by what we print. If you see something you don't like, write Joanna a letter or attend our weekly open meetings on Tuesdays. We rely heavily on you to keep us true to our mission and values. Δ

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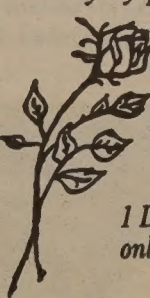
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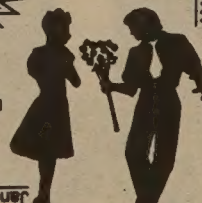
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by Eugene England

ON MAY 13, 1981, IN ST. PETER'S SQUARE IN ROME, I WAS REACHING OVER A BARRIER TO TOUCH THE POPE'S OUTSTRETCHED HAND AS HE CIRCLED THROUGH THE CROWD in his Popemobile at the beginning of his weekly public audience, when I saw the bullets hit him, one squarely in the front below the heart. That summer, after I returned from Europe to BYU, I found myself increasingly obsessed with Poland and the remarkable events of Solidarity's razor-edged persistence. Because of my close witness to the shooting of the Pope, the miracle of his survival, and my resulting fascination with the other miracles that seemed to protect and bless Solidarity in its nonviolent resistance for awhile, I found myself lying awake at night. I wondered and worried about the many dangers still threatening that wonderful human effort and then about what I could do to help.

Finally I felt I had to act. I called a friend, the lay Catholic theologian Michael Novak, who is of Polish descent and who I suspected had some contacts with Solidarity leaders. It turned out he had just returned from meeting with a group of them in Rome, and he told me how to phone them in Poland. After learning about their immediate needs, mainly milk for the children and aged and medicine for the epidemic, life-threatening diarrhea that hunger was producing, I organized a non-profit foundation. We formed a national advisory board, headed by Novak, which included a range of compassionate and distinguished people, from industrial and political leaders like George Romney to writers like Isaac Bashevis Singer. However, the work of actual fund-raising and arranging for commodity donation and shipment centered naturally in Utah, especially at BYU, and at a few centers developed by friends around the country, particularly among the many Polish Americans in Chicago. We had a plane-load of milk donated and ready to be shipped when martial law was declared on December 13 and all flights were grounded. We hesitated a bit until we could be certain supplies were getting through, and after verification through our contacts in the Catholic Church in Poland we made our first shipment, by truck and then Polish ship, in January.

We followed up with many fund-raising activities, including sponsoring a National Fast for Poland in February, then airlifting a large shipment of detergents and medicines, to which the L.D.S. Church Welfare Program contributed \$100,000 worth of supplies. Later that spring we helped the Polish National Alliance and other groups with a cooperative convoy of food and clothing from the Western states that totaled over \$7 million in value and included another large contribution from the LDS Church. We sent our managers on two separate trips to Poland to supervise distribution and report to our contributors.

The climax of our effort in the summer of 1982 was to help sponsor the visit to Provo of Romuald Spasovsky, the former Polish Ambassador to the United States, who had resigned when martial law was

for a week. In good conscience, I could tell students that giving up a \$10 movie date (and, say, attending instead the free International Films at BYU, for instance) or fasting for two meals meant 100 children could have milk for a week. A similar claim could be made right now about Russia.

I learned that if one inept, frightened, absent-minded and inefficient professor of English could make a pitifully small, but real contribution, so could many with greater talents. I talked to people almost every day who could give thousands of dollars, even millions, and never miss it, but would not. I got letters from families who fasted regularly and sent us their savings, to the penny—and some who sent donations for a while and then stopped when publicity stopped.

I learned how governments can help and hinder. In the summer of 1982, just after we had received our largest total of cash contributions, we found ourselves cut off from the purchase of further surplus milk by the expiration of the earlier allowance, because the administration had formed its main response to Poland around reprisals. We worked with the Department of Agriculture, aided by Utah senators Garn and Hatch, to initiate new allotments of surplus milk, finally, after much effort, receiving permission for a million pound shipment in 1984. But in the process I became convinced that our little effort did more to promote peace than all the government's reprisals, in fact, that if our government in 1980-81 had had the courage and fundamental sense of Christian logic to give Poland \$1 billion in a well-designed Marshall Plan type of rebuilding program (with no political strings attached that could have aroused the Soviets), that action just might have made the earlier re-emergence of Solidarity possible. Instead, our government cut off almost that much in loans and commodities, including food for the huge chicken industry we had encouraged and then helped destroy.

As Shakespeare's Portia says, "In justice none of us should see salvation." Withdrawing help, using food as a weapon of retribution, did not bring peace or freedom or stability to Poland; that could be done only by mercy and sacrifice, by the nonviolent, patient efforts of those who endured, kept alive and encouraged by those who sent food and medicine, until the elections of 1989 brought Solidarity to power and with it some hope for rebuilding the country on democratic and free principles. It was made possible in part by our willingness to live with and help a basically socialist system that will remain so and that *must* remain unthreatening in its foreign policy to Russia. We can best help the rebuilding now, both in Eastern Europe and in Russia, I believe, if we can move our government and private corporations to massive, apolitical investment and technical and material help.

A student-led (perhaps BYUSA sponsored) Food For Russia program could work too, and would, I hope, meet less resistance than Food For Poland did. Some Utahns accused us of being traitors, giving aid to an enemy in time of war. However, the L.D.S. Church

has taken an active part in world hunger relief, with no distinctions between "enemies" and "friends." It not only participated in Food For Poland but in 1985 sponsored a Churchwide and then a national fast, with contributions for the hungry that raised over \$10 million dollars, used to sponsor many programs in Ethiopia and other places. The Church later established a "Hunger Relief Fund" to continue to take contributions and feed the starving throughout the world and which may be used for needs in Russia, following up on the Church's help for the earthquake victims in Armenia.

When a Food For Russia campaign begins, sponsored by the Church, BYUSA, or individuals, let's support it generously. Until then, we can fast two meals and send \$10 each week to the Church's "Hunger Relief Fund" either by writing that under "other" on our tithing payment slip and giving it to the ward clerk or by sending a check for that fund to Humanitarian Service, 7th floor, Church Office Bldg., 50 E. North Temple, Salt

Lake City, UT 84602.

The scriptures are absolutely clear that any just and lasting peace comes only through loving our enemies, which includes fasting and praying for them and feeding them, rather than threatening or killing them. Δ

imposed and who spoke at the July 4 Freedom Festival and helped us with a major fund-raising effort.

To that point I had learned some important things: Using government surplus milk, we could translate a one dollar donation into twenty gallons of milk delivered in Poland, enough to feed 10 children



# helping reforms

by Guenevere Nelson

SOMETIMES, IT'S A LITTLE DIFFICULT TO WAKE PEOPLE AROUND HERE. SOMETIMES A GOOD CAUSE ISN'T ENOUGH TO make people care. Sometimes the proponents of charities have to do a lot of coercing and yelling to get any attention.

But not always. When the Soviet food shortage became known and a letter was written to the Daily Universe calling for a fund to help, the response was immediate. Professors and community leaders joined to organize a BYU

sponsored effort and thousands of dollars were easily collected. Individuals also sent in several thousand dollars aid. Transportation is being arranged and plans are being made to send the food.

According to Alan Keele, one of the organizing professors, there are reasons beyond the obvious for food scarcity. In Moscow and Leningrad, intellectual centers, many liberal reforms are being initiated. Thus the two cities are key, and successes and failures are watched closely by the rest of the country. Because of the dramatic reforms, many old-guard, pow-

erful conservative Communist officials would like to see these cities fail, as a message to the rest of the Soviet Union. Distribution of food, especially in these cities, has been hindered by these politics as well as by a disintegrating dispersion system.

Those in charge of BYU's program are wary of this, and are trying to arrange as many details as possible to circumvent such problems. Representative Bill Orton has been trying to arrange transport of food to Moscow and Leningrad. Gary Browning, president of the Finland Helsinki East Mission, will purchase some food and distribute it in the areas near Europe. Contacts are being attempted.

This effort to feed the hungry in the Soviet Union, if business and church leaders are cor-

rect, will open the area to Utah's interests. Orton is exploring ways for Utah corporations to become involved with the burgeoning capitalist market. The LDS church wants the country open for missionary work. The Mormon Tabernacle Choir will be touring in June and leaders hope to use this to help distribution of supplies as well.

The effort has been an odd mix of altruism and the practical. The traditional anti-Communism of Utah gave way to true charity and contact with the people. Not bad. And nobody had to yell.

*Note: Contact Professors Don Jarvis or Alan Keele if you just came into your money and would like to share it or even if you have little money but would like to help. Δ*

# no land AND BREAD

by Eric Ethington

IF YOU THINK YOU'VE GOT IT ROUGH WHEN THERE'S NO FOOD IN YOUR REFRIGERATOR, DON'T PITY YOURSELF TOO MUCH.

There are people who have it much worse. No, I'm not talking about the Chinese or the Ethiopians whom our mothers tried to get us to feel sorry for so we'd eat our peas. I'm talking about the Soviet Union.

The USSR is a country rich in natural resources and contains some of the most fertile land in the world. And despite Soviet assertions of bad weather every year (I think they've set some type of record for consecutive years of bad weather. Funny how it started with Stalin's farm collectivization program), the Soviet Union, though cold in winter, has plenty of good weather to grow grain.

But the Russians are hungry and the Soviet government is nervous. After all, the Communists came to power in 1917 in part because of bread riots. Their slogan in 1917 was "peace, land and bread." Now with little peace in the USSR because of the ethnic strife and the people without land, the government is trying to make sure that the people have bread, other food stuffs, and consumer goods, but their task is proving difficult.

The store shelves are bare in the USSR mainly because of poor farming techniques, and the poor transportation, manufacturing and distribution systems. Though the Soviets harvested a bumper crop of 260 million tons of wheat in 1990, millions of tons rotted in the fields, were lost on the road, and wasted in the factory. Collective farms lack the fuel, equipment and machinery/spare parts needed to harvest the grain. Often times, roads in rural areas are not paved or are so full of pot holes that hundreds of thousands of tons of grain are lost just by the truck bouncing on the road. And bread factories, some of which date from the Czarist period, still use some of the same equipment they used before the Revolution. In the Moscow region alone, 28 of the 30 factories are out of commission or producing below target. Food is scarce and the people are angry.

Scott Cooper, a senior majoring in International Relations and Russian, spent three months last year at the Kiev State Pedagogical Institute for Foreign Languages in Kiev, the Ukrainian

capital. Commenting on the food shortages in the Soviet Union, he says: "There was enough food to live on if you just liked bread. There was no variety, and food, if the state-run markets have any, is very poor quality. Most of the meat is fat."

If Soviet families do have food, they probably didn't buy the food in the official state-run stores at the artificially low prices. Cooper says that "most good food is bought on the 'gray market'—the markets where food grown from private plots is sold. The food at the "gray markets" is also "about ten times more expensive than state-sold food so few people can afford it."

The basic problem is this: the available good food is too expensive for most people to buy, and what people can buy is non-existent or of poor quality. According to the October 20, 1990 *Economist*, large grocery stores in Moscow have fewer than a dozen goods for sale. Large American grocery stores offer thousands of competing products and good for sale. One Soviet state committee that monitors the availability of the 1000 consumer items in the USSR found that 99% of the products could not be found in a regular Soviet shop.

Upon the advent of warmer relations with the West, the USSR asked western governments to help combat the growing hunger in the Soviet Union by sending food. So far, western governments and private concerns have been generous and have pledged billions of dollars worth of food credits to the Soviets. However, whether the people will get the food is another story. Not only do the Soviets have to battle a poor transportation/distribution system and corrupt bureaucrats, but the pledged food may never reach the USSR.

Before the crackdown in the Baltic states, the U.S. government gave the Soviet Union \$1 billion in food credits. The Soviets have used \$800 million of it. Now with the Soviet Union repressing the Baltic independence movements, the U.S. and other western powers are threatening to cancel all aid, including their pledged food aid to the USSR. If that happens, and real hunger begins in the Soviet Union, don't be surprised to hear the 1917 revolutionary slogan taken up again: Give us peace! Give us land! Give us bread! Δ



# fast for food

by Guenevere Nelson

MY DAD IS MY FAVORITE SOURCE FOR QUOTATIONS AND CLICHES. I DON'T EVEN HAVE TO ASK. THE MOST OFT REPEATED QUOTE WHEN I ASKED FOR MONEY WAS "GIVE A MAN A FISH AND YOU FEED HIM FOR A DAY. TEACH HIM TO FISH AND you feed him for a lifetime." And I never got the cash. But unlike my father, the LDS church has backed that idea with financial support from the hunger fast for third world countries.

Maybe you remember the fast of 1985. I do. It's hard for me to forget any deprivation of food, however small. The First Presidency asked members in the United States and Canada to fast an extra Sunday. The 1988 August *Ensign* stated the funds would be "dedicated for the use of victims of famine and...hunger and privation." Eleven million dollars were raised and funnelled through other relief agencies to help the third world poor.

The money was used in Ethiopia, Ghana, Chad, Niger and other pestilence stricken countries. It was used for projects that would enhance long term self reliance, like water and agriculture development. Projects in Bolivia included training and education as well. The funds that the LDS church donated were not used for shiploads of food that rotted in docks. They are still being used, along with the native work force to develop resources to help the land.

The fund is still open. On tithing slips, if you feel like donating to the World Hunger Relief Fund, just write that next to "other." Here's to teaching men and women how to fish. Δ



# Another BYU Student Comes Out

## CAMPUS LIFE

I AM YOUR BASIC BYU STUDENT WITH ONE MAJOR DIFFERENCE: I'M A COMMUNIST. I TALK LIKE A CAPITALIST, I ACT

LIKE A CAPITALIST, BUT I AM POLITICALLY, MENTALLY AND emotionally attracted to uniting the working class against capitalist, imperialist leeches, and I have been ever since I can remember. I'm not even sure what it means to be a capitalist. I guess that how my capitalist friends feel when they talk about the wall falling down is similar to how I would feel if I were planning a revolution.

I am also a Mormon and a returned missionary. While serving my mission I was one of the top workers in my mission: a DL, a ZL, and finally an AP. Sometimes I even fantasized that the mission president called me to be the secret police of the mission, and often I sent him special reports about other missionaries. After returning to Utah, I taught at the MTC for a year, and I still get letters from missionaries who I taught, thanking me for strengthening their testimonies about anti-imperialism. Many tell me that I was their favorite teacher. I guess I tell you this more to brag than to educate. I feel that communists are maligned at BYU because communism is misunderstood at BYU. I feel the need to clarify some things.

Being at BYU, and being a communist and a business major, if nothing else, makes for a life rich in irony. Since I've "come out" to myself and told a few selected comrades, I have served as a gospel indoctrination teacher, elder's quorum president and activities chairman. I'm still worthy to hold these

positions; I've never actually been involved in an anti-government revolution, but if my poor (as in broke, exploited by the upper-class) bishop knew, I think he'd have a coronary. When friends make jokes about communism or communist leaders, I laugh because of the situational irony. After all, I know something they don't. I'm quite an actor because I have to be. I can't step out of character, at least not at BYU, where image seems to be more important than honesty, and essence seems to be more important than substance. I don't like that, but I accept it as one of the rules of the game since I choose to be here.

It has taken me a long time to admit that I am a communist. Like most people, I always equated communism with prison labor camps, purges, religious oppression and blatant brutality. Communists were violent workers who came from the lower class but somehow got a lot of power. How could I, someone decidedly upper-class (I decided to be rich), who had no desire for atheism, Siberian winters or torture sessions, be a communist? Yes, I was attracted to Marxist books and revolutionary pamphlets, but that didn't make me a communist. Besides, I was Mormon, and we all know that Mormons are not communists. I was wrong. There are communist Mormons, and quite a few of them at BYU.

I thought if I lived a devout life that my feelings would go away. I hoped that once I got the priesthood I would no longer feel this way towards Marxism. I remember thinking that once I was ordained a teacher these feelings would go away. Then a priest. Then the Melchizedek priesthood. When being ordained an elder didn't take away my Leninist-Marxist feelings, I thought that my mission would. Ironically enough, my mission president was also a Marxist. (I served in Chile) He told us our sins would be forgiven if we served a diligent mission. I worked so hard for this to come true. Surely God would take these feelings from me when he saw my hard labor and sacrifice. So I thought. But it did not happen. If anything, my feelings only intensified after my mission.

I plunged into depression. I had done all the Church and God had asked me to do, gone the extra mile even, and yet I still had communist feelings even stronger than before. I hated God. I hated the Church. I felt betrayed. How could I fulfill God's Plan of Salvation, The Plan of Happiness, when I felt no desire to exploit the working class, much less start my own business. Also, what corporation in this country would ever think of hiring a confessed communist? Am I honest with them about my feelings, or should I just pretend my whole life? Some job. Awful life.

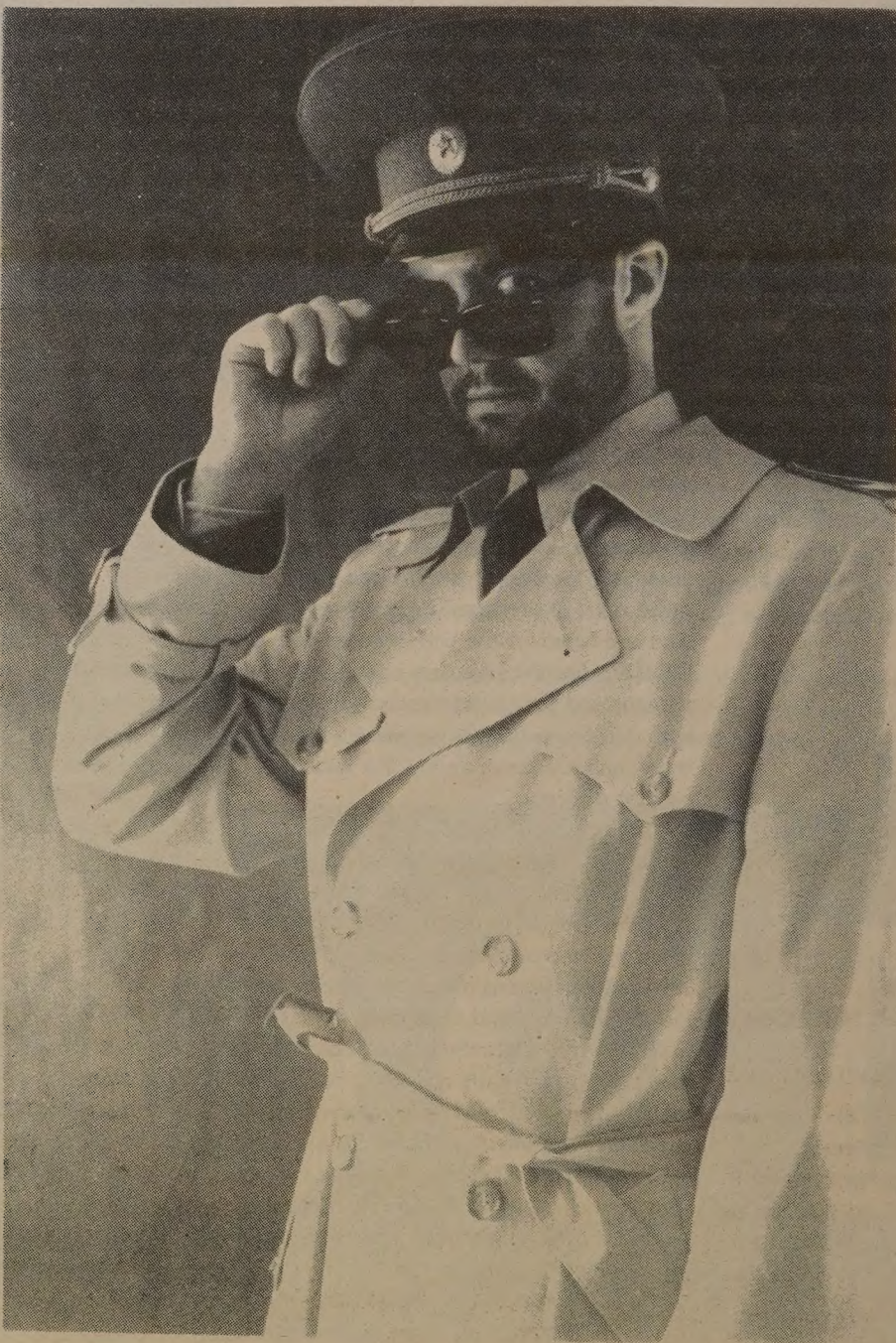
I decided that I would deny my communist feelings and try to make as much money as possible. It was easy to make lots of money. It was another thing to enjoy myself. After numerous attempts I quit trying. I was totally depressed and felt my life had little meaning.

A friend referred me to the Capitalist-Imperialist Indoctrination Center in the Kimball Tower and so far my therapy has been beneficial. I can't say that I feel any less communist than when I started, but I've learned a lot about myself and can see some possible reasons for my orientation. My counselor is very professional and the whole experience has been positive and confidential. Who knows what will happen in the future? The important thing is that I am now dealing with myself honestly.

I have reconciled being communist and being at BYU quite well: act capitalist warmonger, think communist insurgent; but I don't know how I will reconcile my political orientation and atheistic heritage once I leave BYU. Difficult choices will have to be made. What I do know is that honesty with myself and with others has made me happy. You can't deal with being a communist if you deny it. Denial leads to serious problems and dangerous behaviors.

And a few words to my capitalist friends and comrades: you should realize how many of us there are here at BYU and be careful in your dealings with others. The "ten percent" statistic is not limited to other valleys, other religions and other universities. Maybe your roommate is a communist. Maybe your elder's quorum president is a communist. Maybe you are a communist. Maybe the editors of this newspaper are communists. In fact, we're probably all communists.

A little understanding and honesty about communism would be a good thing around here. Until we are honest, BYU's communist students will talk capitalist and act capitalist. That's a formula for craziness. I can hardly wait until I graduate. Δ





# Bail Me Out, Bertha



DEAREST BERTHA,

I have two questions that I just can't answer: 1) Why do people kiss in the library elevator? and 2) Why do people kiss underneath mistletoe? Please help me out Bertha.

-A Kisser In Distress

DEAR KID,

You're smart as a whip to notice the connection between mistletoe and elevators; it's not just a coincidence. Those young lovers are kissing each other in the elevators because with the Food Cops on patrol the study room tables just aren't as private. That balding 30 year old is accosting a buxom young lass under the mistletoe because years ago some tradition maker full of charity decided to help prevent sex-starved fellows like him from dying of testosterone poisoning. Bertha has pondered upon this disturbing phenomena for years. The overwhelming conclusion I come up with is this: People kiss whenever, wherever and whomever they can. My advice to you is quit whining and start smooching.

DEAR BERTHA,

Provo continues to confuse me. Why is it that days, even weeks, after a snowstorm there seems to have been no effort made to remove the snow from sidewalks, parking lots, and even streets?

-Sophie from Sault. St. Marie

DEAR SOPHRONIA,

Be comforted my dear, Bertha herself is still trying to comprehend the warped intricacies of the Utah mind. From what I can tell, that lake in your parking lot is the apartment complex's seasonal swimming pool (it's deep enough, isn't it?), and the foot deep snow ruts on side streets are a safety feature, similar to Pinewood Derby tracks, for winter driving. Bertha wishes she could extend some glimmer of hope for change, but these are people who won't pay for their children's education and who use wood stoves during inversions: don't plan on thoughtful sidewalk shoveling or money for snowplows before the Millennium.

## TOP TWENTY

1. Compromise
2. Snow football
3. "Desperado"
4. Scalp massages
5. Summer in February
6. Nieces and nephews
7. Mr. Bubble
8. Getting GRE scores
9. Perfume
10. Beard permits
11. Anchovies
12. Coming out
13. Library lockers
14. Penny jars
15. Aardvarks
16. Frozen hair
17. Glow in the dark stars
18. Redheads
19. Bedtime with the Beatles (on KZOL)
20. Bernard Shaw, John Holliman, Peter Arnett

## BOTTOM TEN

Getting GRE scores, Monotones, Day after snow football, Church in the Testing Center, People who pucker, Thick syllabi, Hypocritical foreign policy, "make a buck of the war" parties, Inside jokes, Shades of 1984.

## Eavesdropper

RB Weight Room, Jan 18, 1:30 pm

Muscular girl: "I really need to shave my hands."

ELWC Peace Rally, Jan 18, 2:45 pm

War activist: "Here guys, stand behind us. those guys are for peace, we're for war."

Morris Center, Jan 18, 12:05 pm

1st Girl: "Will you sleep in my room to-night?"

2nd Girl (hesitantly): "I don't know!"

1st Girl: "I'll dress up as Mary Poppins."

2nd Girl: "OK."



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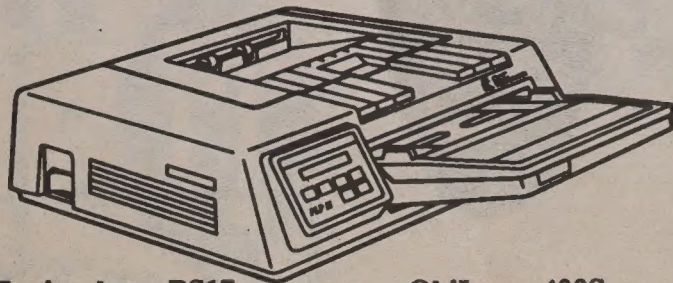
# Student Review

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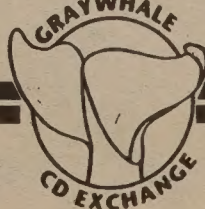
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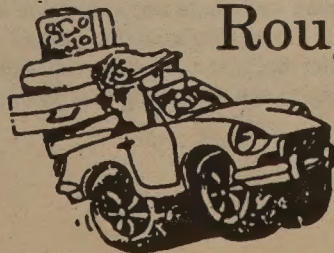
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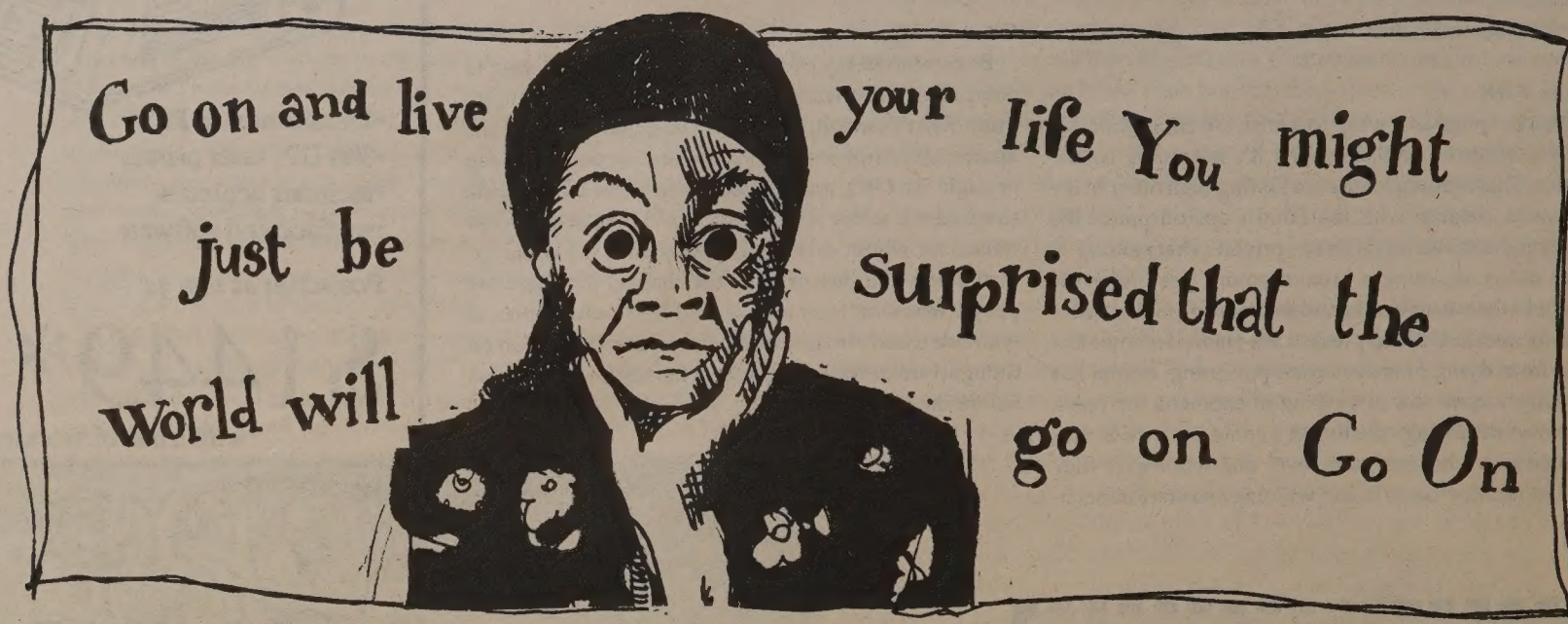
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# Gwendolyn Brooks: Life Distilled

by Jill Hemming



GWENDOLYN BROOKS IS NOT A BIG LADY—JUST KIND OF OLDISH-SMALL, ROUNDED IN THE SHOULDERS AND PROBABLY PRONE TO WEAR FLAT SHOES. I READ HER POETRY FOR THE first time in high school; I remember deciding that anyone who could write poetry that was simultaneously so biting and sweet was somebody I needed to meet. I've read her work several times since then and each time have gained more admiration. And then...on the twenty-seventh of November she arrived on the train from Chicago, in comfortable shoes, to share her good voice with Provo.

There was nothing reserved about that voice—or her willingness to share: besides the Tuesday forum, she attended two English classes, gave two additional readings, and agreed to an interview with *Student Review*. So she's a nice lady who just happens to be Pulitzer poet; yet her poetic voice can be fierce and does not shrink from making a reader uncomfortable. I've heard her described as "radical", and I asked her how she felt about that word. She sighed and put her chin on her hand: "How people love to use that word. I'm not afraid of being called radical and have been called so many, many times." And then she smiled and looked too gentle to be anything close to radical.

But she was willing to stir the embers in Provo. At the Tuesday forum, I watched President Lee squirm when she lovingly described her husband as "erect." Met with silence (and very few giggles), she obligingly proceeded to explain why the term erect might be funny to an enlightened audience. Later in the afternoon she read some of her more painful poems, including the widely anthologized "the mother"—the musings of a woman who has aborted children she might have had. Brooks, aware that her boldness startles, reflected "I wonder how some of what I have said here today has met certain ears?" Assured that if anyone was made uncomfortable it was a healthy thing, she laughed: "At least I'm leaving something to talk about."

As we talked, she stressed her belief that poetry is a powerful vehicle that can be true to experience: "I'm going to say something that will sound so

grand. The limitations are not in the words, but in ourselves. The words are there to be made much of and if we don't make much of them, it's our fault." She leaned back and looked knowingly at me with her heavy, round eyes.

As she said at the forum, "It's a time for big poems." She's unafraid of taking hold of big words and handing them to us; those words are always reasonable. She considers herself "a voice of reason—yes; not of temperance. I don't always think that's necessarily a virtue." For her, temperance departs from being a virtue "If something horrible is happening. Somebody's got to do something about it and will be called intemperate." That's obviously a label she doesn't mind.

We talked about the earth, and what it means to be seventy-three: "As a little girl in Stockton made very clear to me, 'Now that you are seventy-three years old (she was very impressed by that) and are about to die, what do you think about life?' So I told her 'I'm feeling perfectly well.' But in all seriousness, since I've decided long since that I do not want to be cremated, I will have some association with the earth and I feel—I don't know exactly how I feel about the earth. I mean, it's there; I like all the things it gives us; fruits and vegetables and flowers." These are simple words for a Poet Laureate—very real. I was thankful for her honesty.

And as if she knew it would win my heart forever, she admitted that she likes to watch soap operas—"All My Children" especially, and when asked if she likes to dance she cried "Yes! And I dance at home when nobody can see me." Again and again in her lectures she said that "poetry is life distilled." Perhaps it's the richness of her living that makes its distillation such vibrant poetry.

Gwendolyn Brooks is a good woman who writes good poetry. She's not a poet in the sky with a personal cosmos. She patted my hand; she spoke in that deep, cadenced voice and made me think some new things. Before I left, she suggested some good poets I ought to read and we decided how nice it is that she's not the only fine poet in the world. It would be a lonely job and she admitted "I don't have enough faith in myself that I would want people reading only me." Δ



# The Pie Flies Into the College Music scene

by Christine Gerhart & Nancy E. Spittle

WHERE IN PROVO CAN YOU EXPERIENCE THE SOUNDS OF LOCAL BANDS LIVE, THREE times a night on Friday and Saturday? Nowhere, right? Wrong, thanks to *The Pie Pizzeria*. Starting February 1st and 2nd at 9:00pm, 10:00pm and 11:00pm every Friday and Saturday night *The Pie* will be presenting the music of the best Provo bands. The local music scene has been booming and *The Pie* has acknowledged the need to have a consistent spot for students to hear these bands.

The *Pie Pizzeria* at 1445 Canyon Road has been a meeting place for students for ten years. *The Pie* first responded to the needs of students by providing a cool atmosphere and great pizza. *The Pie* then helped students to study with a Monday through Thursday study hall with free drinks from 11:00am - 5:00pm. Now *The Pie* is helping the students to unwind and party on Friday and

Saturday nights. The cover charge is only three dollars and that includes three dollars of food and three hours of the latest in local music. Par Palmer, owner of *The Pie*, says, "if the student response is great enough, we'd like to expand the program to include different student oriented activities every night of the week. We'd like to have an acoustic music night and maybe a talent night."

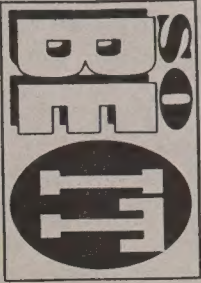
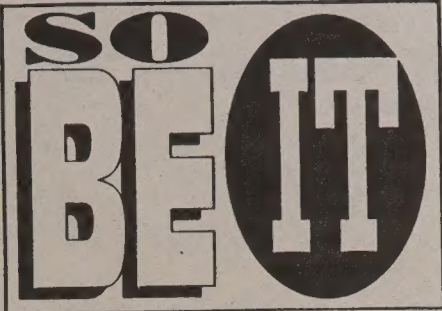
The first band to be featured on February 1st and 2nd is the band *So Be It*. With Dave Nash on vocals and rhythm guitar, Dave Hyer on lead guitar, Scott Parker on the drums and Greg LePore on bass, *So Be It* is a band that can't be described, but must be experienced. Eighty percent of their music is original and twenty percent covers. While each song is decidedly different, *So Be It* infuses each song with a sound that is distinctly their own.

For local bands who want to be heard, contact James, operating manager of *The Pie*, at 373-1600 for auditions.

LIVE



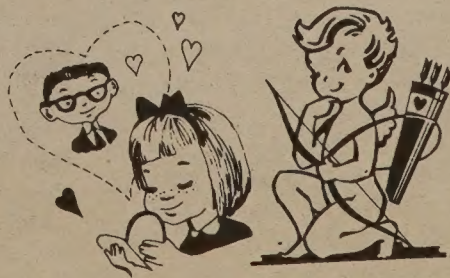
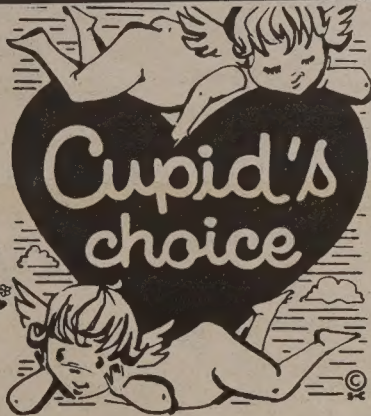
PRESENTS THE MUSIC OF:



FEBRUARY 1st & 2nd

SHOWTIMES—9:00, 10:00, 11:00 pm  
1445 N. CANYON RD., PROVO, 373-1600  
GET \$3 OF FREE FOOD WITH A \$3 COVER AT THE DOOR

AT THE PIE



# VALENTINE

This year show your valentine that you

really care ...

the Student Review Personal Way!

All Student Review Personals will

be printed in the February Thirteenth

issue. Please limit your personal

message to twenty five words.

Submit message and money before

Saturday, February 9, 1991.

Send One Dollar to:

The Foundation for Student Thought  
Post Office Box 7692  
Provo, Utah 84602





# CALENDAR

## THEATER

Jan 23-Feb 18, Woody Allen's, *Don't Drink the Water*, Hale Center Theatre, SLC, info: 484-9257.

Jan 29-31, *Hamlet*, BYU Pardoe Theatre, 7:30 pm, info 378-3875.

Jan 31, *The Seagull*, Margetts Arena Theatre, 7:30 pm., tickets 378-3875.

Feb 8-9, *Company*, Opera West, ELWC, 7:30 pm.

Feb 1-3, 8-10, *Dancing for Joy*, Hale Center Theater, Orem, 8 pm, call 226-8600.

Feb 1-4, *April Ann*, Valley Center Playhouse, 7:30 pm.

## Theater Guide

The Babcock Theater, 300 S. University, SLC. Tickets: F&Sat \$6, other nights \$5, 581-6961.

The Egyptian Theater, Main Street, Park City. Tickets: 649-9371.

The Promised Valley Playhouse, 132 S. State St., SLC. Tickets: \$5, 364-5696.

Hale Center Theatre, 2801 South Main, SLC. Tickets: \$4-\$7, 484-9257.

Pioneer Theater Company, 1340 E 300S, SLC. Tickets: \$8-\$18, 581-6961.

Provo Town Square Theatre, 100 N 100 W, Provo. Tickets: \$3, 375-7300.

The Salt Lake Acting Company, 168 W 500N, SLC. Tickets: \$17 F&Sat, \$14 T-Th, 363-0525.

Salt Lake Repertory Theatre (City Rep), 148 S Main, SLC. Tickets: \$6.50 & \$8.50, 532-6000.

Valley Center Playhouse, 780 N 200 E, Lindon. Tickets: \$4, 785-1186 or 224-5310.

## MUSIC

Jan 30, The Change, Bar & Grill, 60 E 800 S, 533-0340.

Jan 30, 3 Bands for \$3, Me and Jake, Doolia Chime, Special Guest TBA, 8:33 pm, Backstage at Johnny B's, 65 N. University Ave. Provo.

Jan 31, Bobby McFerrin and Voicestra, Kingsbury Hall, 8:00 pm. Tickets \$18 at Kingsbury Hall (581-7100) and SmithTix (1-800-888-8499).

Feb 1, Live Bands at Pie Pizzeria, Provo, every Friday 9 pm-midnight, now auditioning, call 373-1600. "So Be It" will play Feb 1-2, \$3 cover, free food.

Feb 1, Commonplace & 100 Crowns, The Pompadour, 740 S 300 W, SLC, info: 537-7051.

Feb 1, BYU Winter Choirfest, Provo Tabernacle, 7:30 pm.

Feb 2, Jeffrey Shumway and Del

Parkinson, duo-pianists, HFAC, 7:30.

Feb 4, Teenage Mutant Ninja Turtles, "Coming Out of Their Shells" tour, Salt Palace.

Feb 5, Basic Language, 9 pm, Backstage at Johnny B's, \$4.

Feb 7, The Connells, 7:30 pm, State Fairgrounds Horticulture Building, SLC, \$8.

## Temple Square Concert Series

All events begin at 7:30 pm; admission is free.

Jan 30, University of Utah Showcase Concert, Ed Thompson, director.

Feb 1, Jeffrey Shumway and Del Parkinson, piano duo.

Feb 2, Metropolitan Opera Auditions, Utah Division finals.

Feb 7-9, "An Evening in Vienna" with the Salt Lake Symphony; David Dalton, director.

## FILM

Premiere Shorts: BYUSA Film and Video Finalists, Feb 1, 321 ELWC, 7:30, 9, 10:30 pm. Admission \$1.

Cinema in Your Face—15 W 300 S, SLC, info: 364-3647.

1991 Festival of Animation, Jan 30-31 only, 5:15, 7:25, 9:30.

Feb 1-2, *Henry and June*, Mr. Hire. Cuban Film Festival—

Cinema from revolutionary Cuba, Thursdays, 6:30 pm in Orson Hall Auditorium at U of U, FREE, call 575-8211.

Jan 31, *Memories of Understanding*  
Feb 7, *Cinema of the Humble: The New Cinema in Latin America*

## Varsity I

Jan 30 *Narrow Margin* 4:30, 7, 9:30

Jan 31, *Singing in the Rain*, 4:30, 7, 9:30

Feb 1-6, *Rocky V*

## Varsity II

Feb 1-4, *The Freshman*

International Cinema—for times call 378-5751

Jan 29-Feb 2, *Go Masters* (Mandarin and Japanese); *A Time to Live*, *A Time to Die* (Mandarin); *Ancient Chinese Paintings* (Mandarin—documentary). 250 SWKT

Feb 5-9, *Solaris* (Russian), *The Navigator* (English), *Beauty and the Beast* (French).

## Movies 8

Now showing: *Mr. Destiny*, *Ghost*, *Rocky V*, *Jacob's Ladder*, *Predator 2*,

*Memphis Belle*, *Sibling Rivalry*, *Quigley Down Under*, \$1.50, call 375-5667.

## Academy

Woody Allen's *Alice*, 7:15 and 9:30. Saturday and Sunday Matinees at 1:15, 3:15 and 5:15 pm.

## Cinema Guide

Academy Theatre, 56 N. University Ave., 373-4470

Avalon Theatre, 3605 S. State, SLC, 266-0258

Cinema in Your Face, 45 W 300S, SLC, 364-3647

Carillon Square Theaters, 224-5112  
Cineplex Odeon University 4 Cinemas, 224-6622

International Cinema, 250 SWKT, BYU, 378-5751

Mann 4 Central Square Theatre, 374-6061

Scera Theater, 745 S State, Orem 225-2560

Varsity I, ELWC; Varsity II, JSB—378-3311

## DANCE

Feb 2, RDT, 25th anniversary of

Mondays, International Folk Dancing, U of U Olpin Union Ballroom, 7:00 pm, free.

Tuesdays & Saturdays, Big Band Era Ballroom Dancing, Murray Arts Center, 269-1400.

Wednesdays, Israeli dancing, Jewish Community Center, 7:30-10 pm.

Thursdays, Industrial Dance Music, The Pompadour, 740 S 300 W, SLC, \$4 cover, info: 537-7051.

## ART

Jan 23-Feb 8, BYU Art Gallery's Annual Faculty show, Gallery 303 and the Bent F. Larsen Gallery.

Jan 23-March 30, Environmental photographer Robert Glenn Ketchum photograph exhibit at Sundance, info: 225-4107.

## LECTURES

Jan 30, BYU Music Medicine Lecture Series, "Performance Arts Medicine: A Unique Approach to Disability in Musicians," Stuart King and Lorena Pettet, 7:30 pm, Madsen

Feb 7, Philosophy Club Lecture, Thom Hinckley, Professor of Geography, "The New Cartography."

Feb 8, Bill of Rights Lecture Series: "The Federal Courts and the Bill of Rights," Ralph Mecham, Administrative Office of U.S. Courts, 321 MSRB, 8 pm.

Feb 12, Sunstone Foundation New Testament Lecture Series: "Church Government in the New Testament," Ed Firmage, Ph.D. 7:30-9:00 pm, James Fletcher Building, U of U, \$2 donation.

## BYUSA

Feb 1, Friday Night Live, 7 pm-2 am, ELWC, dances, airbands, dating game, concerts impromptu, club booths.

## OTHER

Friends of the Museum to Hardware Ranch for the day to watch the elk feeding, sleigh riding and more fun, contact Friends of the Museum in the Monte L. Bean Museum (BYU) before Feb 13.

Geneva Steel plant tours, MTuWF at 9 am and 1 pm, free. Call to reserve a spot: 227-9240.

Hansen Planetarium, 15 S. State, SLC. Shows include Laser Beatles, Laser Bowie, Laser Zeppelin, Laser Rock, Laser Floyd, and others. Info 538-2098.

## EDITORS CHOICE

Some great bands are happening this week. Go see Me and Jake, a pair from BYU itself, Commonplace, a hot SLC band, and The Connells, a must see!

Don't miss Woody Allen's new movie *Alice* and see what good drugs prescribed by the right doctor can do for you. Allen's movies don't play for long in Utah, so see it soon. Coincidentally, Allen's play *Don't Drink the Water* is playing in Salt Lake until February 18. This is a rare opportunity. Call 484-9257.

For those of you who have never seen Modern Dance, get cultured and see Ririe-Woodbury perform. You won't be disappointed; I promise. - S.T.Z.

ILLUSTRATION BY  
LARRY MARIA  
EDWARDSONISKI,  
A 23 YEAR OLD  
JUNIOR IN ASTRO-  
PHYSICAL  
STUDIES



Salt Lake's celebrated modern dance company, Kingsbury Hall, 8 pm, 581-6702.

Feb 5-7, Ririe-Woodbury presents Electric Dance Transformer, Capitol Theatre.

Feb 15, 16, 20-23, *Sleeping Beauty*, Capitol Theatre, info: 524-8333

Recital Hall, HFAC.

Jan 31, Philosophy Club Lecture, Scott Abbott, German Dept., 11 am, 2072 JKHB.

Feb 1-3, 6th Annual Book of Mormon Symposium, Harmon Building

Feb 6-8, International Conference on Gender and the Family